1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7



the manner in which his favour could be most surely obtained, and they are directed to look up for instruction to those who know all this, to learn from them, and revere them for their wisdom and the knowledge which they possess; this creates in the children a strong sentiment of respect for their elders, and a desire to follow their advice and example. Their young ambition is then excited by telling them that they were made the superiors of all other creatures, and are to have power over them; great pains are taken to make this feeling take an early root, and it becomes in fact their ruling passion through life; for no pains are spared to instil into them that by following the advice of the most admired and extolled hunter, trapper or warrior, they will at a future day acquire a degree of fame and reputation, equal to that which he possesses; that by submitting to the counsels of the aged, the chiefs, the men superior in wisdom, they may also rise to glory, and be called *Wisemen*, an honourable title, to which no Indian is indifferent. They are finally told that if they respect the aged and infirm, and are kind and obliging to them, they will be treated in the same manner when their turn comes to feel the infirmities of old age.

When this first and most important lesson is thought to be sufficiently impressed upon children's minds, the parents next proceed to make them sensible of the distinction between good and evil; they tell them that there are good actions and bad actions, both equally open to them to do or commit; that good acts are pleasing to the good Spirit which gave them their existence, and that on the contrary, all that is bad proceeds from the bad spirit who has given them nothing, and who cannot give them any thing that is good, because he has it not, and therefore he envies them that which they have received from the good Spirit, who is far superior to the bad one.

This introductory lesson, if it may be so called, natu-

l:Heckewelder M-5 (ca. 1800)1819
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## CHAPTER XXVII.

### SCALPING—WHOOPS OR YELLS—PRISONERS.

726 727 **SCALPING** is a practice which the Indians say has obtained with their nations for ages. I need not describe the manner in which the operation is performed, it has been sufficiently done by others.* Indian warriors think it necessary to bring home the scalps of those they have killed or disabled, as visible proofs of their valour; otherwise they are afraïd that their relations of the combat and the account they give of their individual prowess might be doubted or disbelieved. Those scalps are dried up, painted and preserved as trophies, and a warrior is esteemed in proportion to the number of them that he can shew. 554

726 302 It is well known fact that the Indians pluck out all their hair except one tuft on the crown of their heads, but the reason of this exception is not, perhaps, so well understood, which is no other than to enable themselves to take off each others' scalps in war with greater facility. "When we go to fight an enemy," say they, "we "meet on equal ground; and we take off each other's "scalps, if we can. The conqueror, whoever he may be, "is entitled to have something to shew to prove his bra- "very and his triumph, and it would be *ungenerous* in a "warrior to deprive an enemy of the means of acqui- "ring that glory of which he himself is in pursuit. A "warrior's conduct ought to be *manly*, else he is *no man*." As this custom prevails among all the Indian nations, it

* See Loskiel, p. 1. ch. 11.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7



done until June. The name given to June signifies the month in which the deer become red. That of July, the time of raising the earth about the corn, and of August, Winu Gischuch, the time when the corn is in the milk and ready to eat and roast. September is called the first autumn month, October the harvest month, November the hunting month, most of the Indians going out to shoot bucks. The name December shows the time when the bucks cast their antlers. January is the month in which the ground squirrels come out of their holes, and February they call Squalle Gischuch, the month of frogs, the month when the frogs begin to croak, though this again does not usually occur until later. At the present time the most of them begin the year with the Europeans, if they have come into frequent contact with them.

They are well versed in their genealogies and are able to describe every branch of the family with the greatest precision. They also add concerning the character of their forefathers, such an one was a wise and intelligent man, a great chief or captain or an Achewilens, that is a rich man and seems to signify as much as the word, gentleman, for the rich among them are highly respected. These make themselves prominent by giving the chiefs great quantities of wampum, when the chiefs are in need, and they are regarded as the main supports of the chiefs.

Concerning remoter ancestors they know nothing more than that they were great warriors and accomplished many heroic deeds, that in the war with the Six Nations, when they still lived along the sea-coast, the former were unable to do them much harm and after attacks on Delaware towns had fled in such haste that the Delawares had not been able to catch them, though they had got to the mountains as swiftly as turkeys, that, however, in spite of the ability of the Six Nations to get away the Delawares had caught and killed many of their enemies. They, also, relate concerning their ancestors that the Six Nations regarded them as mighty magicians, feared them and at last concluded a peace with them in the manner already described. Further, they relate how in times past the Delawares made attacks on towns of the Cherokees and killed many of the inhabitants; how, on occasion, they visited them at night during the dance, mingled

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape



776 787 [789] usually worn on the person in the form of a charm.

533 554 776 787 FAVORED INDIVIDUALS.—Persons favored with a guardian spirit usually became prominent among their people and were held in high esteem. They composed rythmic chants referring to their visions for use at the Annual Ceremony (which will be discussed in the next chapter), and dance songs to accompany them. Rarely were the words of either chants or songs at all definite: as a rule they merely mentioned attributes of the singer's guardian, or incidents of their first meeting, without stating outright what the guardian spirit was, or telling a consecutive story of the vision.

787 Most Lenape who have had such visions can not be induced to tell the details; but the following examples of such experiences, imperfect in many points, were finally obtained. Incomplete though they are, they will give some idea of this class of beliefs and in this way may prove of value.

6:Harrington E-5 (1907-1910) 1921
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Lenape



OFFICERS

[796] [202] The messenger sent to assemble the people is one of three male attendants chosen by the leader, and these three men appoint three women to serve also. To these six attendants, known as *a'ckas*,

[346] [532]

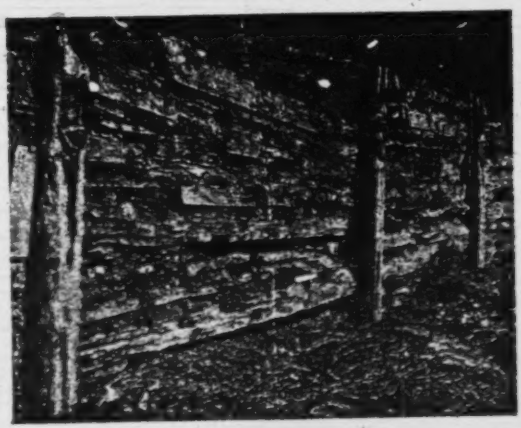

FIG. 7.—Side posts of Ceremonial House, showing carved faces.

falls all the laborious work of the meeting. [554] Although the duties are menial, it is considered quite an honor to be selected as *a'ckas*. The attendants camp on the north and south sides of the little open

6:Harrington E-5 (1907-1910)1921
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who gave him some power or blessing that was his main dependence through life, his aid in time of trouble, the secret of his success. No wonder, then, that visions and helpers form the basis of Lenape belief and worship. Among the guardian spirits figured not only such great powers as the Sun and the Thunder Beings, the personified powers of nature, but the spirits representing various species of animals and birds, such as the Wolf or the Owl, of plants, as "Mother Corn," as well as the Mask Being, and even the spirits of the dead which some Lenape claimed as helpers. 771 787

Those favored by such visions were considered the leading people of their community. They usually composed rythmic chants referring to their visions, and appropriate dance songs to go with them, to recite at the Annual Ceremony. [554]

Belief in a soul or spirit surviving the death of the body formed an integral part of Lenape philosophy. The soul is supposed to linger for eleven days after death, 771 775

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7



tion it lies extended. And the doors are opposite each other. Right here in the direction of the sun-set, it is the rule that the Bringer-in come, bringing the ceremony into the House. 539X 773 796

Everything was provided for the Delawares in the Gamwing. There was also wampum supplied by rule, it is said. Each person gives one shoulder-length for helping to prepare this food and also for when they pay the Attendants. And, so it is said, the Attendant is pleasing to him our father the Great Spirit, even the Creator. 539X 773 796 436

When the workers[1] purify everything,[2] these women with the Attendants, it can not be conceived how sacredly valuable those labors are. It has been destined for the Delaware that that very wampum he uses becomes his heart. And moreover when purchasing food, or when anything of value is bought, he employs wampum. And then a quantity is gathered. Here at the left side of the House where the Bringer-in sits, at a certain height above the ground, there a white cloth is hung along the wall. There is suspended all the wampum, as much as has been gathered together each day over again.[3] [783]

[1] The word means "to labor" in the sense of doing something for oneself. Corresponding to the term alo'ke (Penobscot, Wabanaki) meaning "work," the Delaware denotes working for someone else by naloka'tke "I am hired by someone to work.

[2] The clean, pure character of the Attendants or "workers" diffuses spiritual purity over all those attending the ceremony inside the Big House and strengthens them for the ensuing year.

[3] The supply of wampum is renewed each day by those who through spiritual impulses contribute their treasure. They are blessed in proportion. It should be noted that no one is allowed to sell anything at the festival except the Attendants. Outside on the grounds at a distance from the Big House refreshments can be sold for money. But inside the Big House wampum must be used for exchange. In the present ceremonial transactions between the Attendants and the worshippers two or three beads pass for five cents. Some thirty or more years ago, however, when wampum was more plentiful it passed at one bead for a cent. [431]

And it was said, long ago in the beginning at the Gamwing, inside the Big House, they built a great sweat-house. They heated rock and put it inside that sweat-house. There the shamans[1] crawled in. And water was used here for pouring upon the rocks. That was called testing with heat. Everyone going in there and staying for any length of time was said to be a great man. Some person would be exhausted in a little while for which reason they took him out. Those enduring it for a considerable length of time, those are the great men.[2] 539X 773 796 534 785

[1] There were two classes of shamans. Some had healing power and are called nenpi'kess "sweating doctor." The men who recite their visions in the Big House are also mete'lnu in the Delaware classification, their description being kaci'las-u wehendji-k-an'yo "great men who perform in a single file [like the vertebral articulation of men and animals]." See page 54.

[2] Amounting to a title denoting "prophet, reciter of vision, healer, priest all in one.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7



These are the three ways in which a person is endowed that he becomes useful, or a magician.[1] And a person can become a warleader; that also is called greatness. 539X 787 554

[1] The term mat-o'-au in Delaware signifying "shaman" introduces a term recognized throughout the Algonkian range with identical force.

## II

## FIRST NIGHT OF THE CEREMONY

The Master of Ceremony[1] says when he goes into[2] the Big House, when rising to his feet, he speaks saying, "Truly I am thankful, my kindred. It is exceedingly good that we have lived on through to see each other, that we are in good health. I am truly thankful to bring forth[3] the blessing, my brothers and sisters and those there, our children. I bless you all with every kind of blessing. Truly it is unbecoming to me because I feel incompetent when instructing you what to do. Pitiful am I, indeed, as it is said. It rests very heavily upon my mind when I see each year how at present this our way of living has become pitiful. But nevertheless we must all try, my brothers and sisters and also even those children. Let everyone use his mind earnestly when we lift up our prayer of appeal to that one, our father, the Great Spirit and Our Creator. Indeed it is with great sadness of mind that we look back and see the past of our cultural-life as it is said to have been. Formerly, but a few years ago, it is said, here the seating space in the Big House[4] was overcrowded with our now deceased relations. Indeed it brings sadness of mind when we see here now how few of our relatives are seated around that space. It is enough to make anyone ponder over the cause of it. I myself never did think that I would live long enough, as a survivor, living as I am right here, instructing in sacred things where other sacred-teachers, our deceased ancestors,[5] so thoroughly inspired in worship, taught. 539X 796

[1] A proper name in the ceremonial sense, elha'k·ets·
[2] By this figure the formal opening of the ceremony is denoted, tami·'ka, "to go in."
[3] The Master of Ceremony is regarded as the sponsor for all the blessings that result from the performance not only to the participants themselves, and to the tribe, but to the whole of mankind.
[4] He refers to the covering of straw laid around inside the walls of the Big House where the participants are sitting. No chairs or benches are permitted here. They are not of the ancient days. [352]
[5] How little the Delawares have changed in their mental attitude since 1742 is shown by comparison of the above reverential discourse with a declaration made by the missionary David Brainerd who labored, and finally succumbed to the effort, to swerve the same tribe from loyalty toward the beliefs of their ancestors. His lament was that they were so much attached "to the traditions and fabulous notions of their fathers, which they firmly believe, and thence look upon their ancestors to have been the best of men." (Life and Journal of the Rev. David Brainerd, pp. 397-425 (Edinburgh 1826) quoted by Brinton op. cit., p. 137).

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7



When all is ready then shall either one of these Attendants paint every Carved Image in the Big House. For that, my kindred, since ancient days is the rule and conduct of the Delaware when they intended to place our father, the Great Spirit. 539x 796

Attendants, bring into the House your cooking and your dishes. Each and everybody who brings a dish give him to eat some hominy and meat. When eating is finished, then shall everybody who desires to sleep in the House bring whatever things to use he may choose such as bed clothes.[1] Here now it is nine evenings since we have camped.[2] [554]

[1] This is to be noted as a privilege accorded for this time to the worshippers who are attending the ceremony—a sanctification.

[2] The Delawares are widely scattered over Washington County, of the Cherokee Nation, hence in congregating for the ceremony they are obliged to domicile themselves in tents. [942]